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are also churches dedicated to him in the counties of Cardigan, Monmouth, and Pembroke. He died in the year 554, and was buried in the Isle of Enlli.]

xcvi. The three Tribe Shepherds of the Isle of Britain: Colwyn, the shepherd of the tribe of Bran ab Llyr Llediaith, in Morganwg; Pibydd Moel, the shepherd of the tribe of Tegerin, of the family of Llwydiarth, in Mon; and Gwesyn, the shepherd of the tribe of Goronw ab Ednywain, king of Tegeingl, in Rhyvonawg: the number tended by each of those three men was 120,000; and each had under him 300 slaves, in the protection of the nation of the Cymry.

[This is not in the first or second series.—Bran has appeared before, in several Triads.—In what period the Pibydd Moel, or Bald Piper, of Llwydiarth, in Anglesey, lived is not known.—Ednywain, lord of Lower Tegeingl, called also Ednywain Bendew, who lived in the eleventh century, occurs in our books of Pedigrees, as the stock from which many families of Denbighshire and Flintshire derive their origin. Tegeingl was the western part of the present county of Flint, with the adjacent part of the Vale of Clwyd. Ednywain resided at Coed y Mynydd, in the parish of Ysceiviog, in the county of Flint.]

THE WISDOM OF CATWG.

APHORISMS BY CATWG THE WISE*.

No one is discreet but he that perceives himself to be simple:
 No one is knowing but he that knows himself:
 No one is mighty but he that conquers himself:
 No one is sensible but he that is aware of his misconception:
 No one is wise but he that understands his ignorance:
 No one is watchful but he that watches over himself:
 No one is wary but he that avoids what his desire craves for:
 No one is blind but he that sees not his own fault:
 No one is discerning but he that discerns his own failing:
 No one is strong but he that overcomes his weakness.

THE COUNSELS OF CATWG TO ASWR, THE SON OF CYNHAIARN†.

Accuse thyself and not another:
 Abase thyself and not another:

* Arch. of Wales, vol. iii. p. 15.

† Ib. vol. iii. p. 59.

Teach thyself before thou teachest another:
 Know thyself in order to know another:
 Chastise thyself, chastise not another:
 Benefit thyself if thou wouldst benefit another:
 From seeing thyself more foolish than another, thou shalt be
 able to become wiser than another.

THE WISDOM OF THE CYMRY*.

THE SEVEN GIFTS OF THE HOLY SPIRIT †.

1. The understanding, in the soul, to comprehend :
2. Reason, to methodise :
3. The senses, to operate :
4. Bodily powers, to accomplish :
5. Affection, to love good and to hate evil :
6. Genius, to invent and to study sciences :
7. Conscience, to judge of all goodness and wickedness.

From these are derived all knowledge and art, and every
 joy, comfort, and happiness.

Thus said the Blue Bard of the Chair ‡.

THE NINE BEATITUDES OF HEAVEN§.

1. Day without night, or light without darkness :
2. Peace without war, or love without hate :
3. Health without ailment, or enjoyment without weariness :
4. Joy without sadness, or pleasure without displeasure :
5. Wealth without luxury, or possession without sin :
6. Understanding without lack of understanding||, or know-
 ledge without ignorance :
7. Honour without disgrace, or respect without disrespect :
8. Liberty without restraint, or free will without error :
9. Life without death, or God and enough.

* The third volume of the *Archæology of Wales* contains thirty-five pages of miscellaneous maxims under this title, which will, therefore, be adopted in the *CAMBRO-BRITON*, for the purpose of occasionally presenting to its readers, in an English dress, some of these ancient relics of aphoristic lore, a great portion of which is ascribed to Geraint.—ED.

† *Arch. of Wales*, vol. iii. p. 109.

‡ For a short notice of Aser or Geraint, here called the Blue Bard of the Chair, see vol. i. p. 329. in the note.—ED.

§ *Arch. of Wales*, vol. iii. p. 130.

|| In the original *deall heb anneall*.